

Uplifting *"Down-Neck"*

By

Joseph A. Roney



SECOND EDITION

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NOTE

The general demand for this little book by many interested in philanthropic work and social service, extending considerably beyond the confines of Newark and New Jersey, has made necessary the issuance of a second edition. This is somewhat enlarged to meet the urgent request for further information obtained after due research among noted authorities. The favorable expressions, both verbal and written, from many of the clergy and laity of different persuasions, are much appreciated.

J. A. R.

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Foreword

 VERY large city in the world has its poor districts to which present day social workers affix the term "The Slums." Cities where industries flourish are more subject to these so-called slum districts than cities of residential pretension. Every district, precinct and ward under which units the American commonwealths are solidified into municipalities, especially those where the forces of industry prevail, suffer a certain proportion of social maladjustments, according to the way one chooses to consider it.

If the conditions of the peoples living in these districts be considered from the viewpoint of the professional agitator and generally well-paid social worker, the conditions will seem to be more or less ominous. On the other hand, if the residents themselves are consulted as to whether the social maladjustments of their respective neighborhoods are obnoxious and burdensome, they reply in the negative, basing their opinions no doubt, upon the natural law that says: "A man's home is just what he wills it to be."

Notwithstanding the seeming contentment of those whose lives must be eked out near to where they are employed, amidst the drum and grind of industries, smoking chimneys, the dust-laden atmosphere and all the other elements that make up the neighborhood, a coterie of social workers must step in with their altruisms to lead the benighted of the neighborhood into fields bedecked with the real life, real faith and genuine hope, and the fullness of charity that comes unto him who will but listen to their gospel. Social workers in their zeal to spread their gospel of social adjustment forget that the greatest Social Worker of All, said: "The poor ye have always with you."

Trying to reset in social order the disorganized social elements is a lovable task and one that calls for the highest sacrifices on the part of those who would reveal the mass of human agony that girdles the globe. Publishing extravagant and inaccurate statements regarding the social conditions of neighborhoods is but a futile attempt to upbuild a tower for righteousness upon a base of falsehood.

The Ironbound District may or may not need its Neighborhood House. Time, coupled with the co-operation of the people of this district will tell the story. But if The Neighborhood House is to succeed, the workers there should try and change conditions after the fashion of the True Gospeller and not by "showing up" the people among whom they must work, just because the inhabitants socialize themselves with the best the neighborhood affords.

The Neighborhood House has recently issued a pamphlet containing a social survey of The Ironbound District. This survey is but a type generally followed by professional social surveyors. The issuing of such a pamphlet will not favorably commend itself, nor the cause for which it was circulated, to the large manufacturing concerns of this part of the city upon which social workers find themselves financially dependant more or less as the needs and benefits to be derived from The Neighborhood House are considered necessary to the workingmen, their wives and children of the district.

The subject of social maladjustments is as old as the world itself, as old as the fact of human sin. It has its roots in an inequality which no reform and no revolution can ever eradicate from society, and so long as that inequality continues, there shall be, to the end of time, a social problem. With this age it is not new; its present day phases are, but even these will change eventually. Those who would approach this subject for authoritative discussion should first have a profound knowledge of the environment, social, political and economic conditions of all races that have been on earth. To apprehend thoroughly the customs and habits of all peoples, is a task that no man, not even if he lived to be as old as Methuselah, could ever hope to accomplish.

He who would judge the people of other times and other countries by his own exclusive standards can never become a just critic of man or measures. The ordinary mortal no less than the historian needs the philosophic breadth of view and the sympathetic touch if he would escape the odium of partiality or bias.

Perhaps there is a reason why the social shortcomings and the supposed pitfalls for the foreign young men and women within and adjacent to The Ironbound District should be published and made known to the community at large. There is another reason, just as strong, why this reply to the pamphlet should also be issued, and the reason is that Justice and Truth demand it.

The Ironbound District, as seen today is a type of neighborhood existing in manufacturing cities that reflects similiar places throughout our broad land. Thus the necessity of this publication at this time.

Letters written by pastors of the various denominations, each of whom defends the work his own church is doing among the people of the district, are published in this booklet. They are self-explanatory. The letters are from clergymen who have long been resident in this part of the city. They know the people there as no one else knows them. They share in their secrets, their sorrows, their joys. Since the people and the institutions of the district have been publicly attacked, it was deemed expedient that the pastors of the churches be given an opportunity to defend them publicly.

J. A. R.

Newark, New Jersey.
August, 1912.

The Ironbound District

IT is not called The Ironbound District "because it is surrounded by a belt of ironfoundries." This name was given this section of Newark some fifteen years ago by Dr. Herman C. H. Herold, collector of Internal Revenue, when forming a Republican club embracing the Fifth, Tenth and Twelfth wards, of the city of Newark, New Jersey, and under this sobriquet it has ever since been known.

The writer of The Neighborhood House pamphlet, one Willard D. Price, declares that the "open sea of breweries fairly submerged the little island at times." Striving for figures of speech to the utter disregard of truth, stamps the author at once as an untrained writer and investigator with a weak affinity for facts.

The little pamphlet runs the entire gamut of despair. It is a Dies Irae sung over a community of souls who will not, like Lot of old, flee from a modern Sodom and Gomorrah. The author complains that the air is pregnant with dangerous acid fumes, smoke and "unforgettable odors," of the manufacturers of the district, of the lowly looking tenements, of the dilapidated looking homes, of the saloons, the dance halls, the clubs, and the pool rooms and the moving picture theatres, all of which he asserts have a "negative" influence as social facilities in the district. The churches which maintain a positive influence for good everywhere are apparently neglecting their work among the "hodge-podge of nationalities, speaking many old-world tongues, and making pathetic efforts to adjust themselves to their new and unwholesome American surroundings," according to his philosophy of social maladjustment.

The population of the Fifth Ward, according to the last census is given at 17,970. At the census of 1900 there were 15,103 persons living in the ward. Twenty years ago the Germans and Irish predominated. This part of the city used to be called "Down-Neck," and even today many old residents adhere to this name rather than "The Ironbound District." It is easily within the memory of the oldtimers of the ward when every house carried a mark of the real home within and without its threshold, because the sturdy German father and his thrifty frau, and the hard working, God-fearing Irishman and his large family of sons and daughters worked long hours, wearily laboring to plan to keep their home sweet and undefiled from the attacks of poverty and other elements that loomed up to try their patience and new-born patriotism.

The Germans and the Irish through thrift and economy have

largely migrated to better neighborhoods. Some of the old guard have still remained loyal to "Down-Neck," not because they do not know any better, but because they choose to remain in the old home left beautiful by the spirits of their fathers and mothers and sister and brothers who have gone Beyond. No Neighborhood House with its corps of social workers and their propaganda of the Newer Life and Newer Individualism was necessary to guard and guide the older habitation, although they, too, came "green" to our shores. As the Germans and the Irish moved out, the Italians and the Poles moved in. Following close upon their heels came the Jews, Slovaks, Hungarians, Lithuanians and Ruthenians. These nationalities are doing their very best to reach the level of the Americans. There is no denying that it will take years for these peoples to slough off the older habits; for what is ingrained by custom is hardly, if ever, eradicated.

But the spirit of America is inspiring these races to greater hope, greater ambitions. Who knows but that the Italians, or Poles or Jews of today may not be the leaders of tomorrow? In many of our American cities where the Germans and the Irish were the ruling classes, today can be found the Hungarian or Polish Mayor and Aldermen. The Germans and the Irish have simply been outnumbered, and not caring to fraternize themselves with their newer brethren, they have moved elsewhere, leaving their neat homes built only after years of frugal living to these later comers.

The influx of foreigners into the cities and their settling in manufacturing districts reveals a newer phase to the question of the migrations of races, as study and investigation shows. Larger civilization and larger achievements result, for when one race sets the standard, the others, stirred on by its accomplishments, likewise become masters instead of victims.

A little patience, and the melting pot will do its work in The Ironbound District. Besides, these races have their own contribution to make to American civilization.

Why these races tenaciously cling to their old customs and traditions is a question often asked. One might just as well ask what design had God in creating them at all. They are just as necessary to the grand plan of the universe as the American. If they do not freely accept the American way of doing things with dispatch, it is no fault of theirs, but rather the fault of the newer doctrines to which they cannot subscribe and readily comprehend in a few years what the laws of inheritance and traditions have fostered for generations.

Manifold are the reasons that induce foreigners coming to our shores to take up their abode in the poorer parts of neighborhoods. They are strangers in a strange land. Their relatives and friends, if they have any, are most likely to be found in these quarters. They speak a foreign tongue. Were they to move into neighborhoods

populated by nationalities other than themselves, no hand of sympathy would be extended them. They could not make their wants known, and nobody would care to understand them. Immigration officials say that when a horde of immigrants arrive in this country, they are as a flock of sheep without a shepherd. They are, figuratively speaking, blinded by the push of the new world, its noise, the hustle and bustle, the big buildings and white lights. They seem adrift, bewildered. Where would they go if not to neighborhoods where their compatriots reside? Do his "comfortable fellow citizens uptown," the manufacturers, merchants, bankers and social workers throw open the doors of their homes to receive them? A simple answer to a simple question. They do not.

Fumes, or Forget-me-nots?

From the high chimneys of the manufacturing industries in the district come smoke and fumes that offend the olfactory organs, it is true. Must industrial establishments emit the sweet and fragrant odors of gardenias and forget-me-nots? The proprietors of these establishments have been experimenting at no little expense yearly to safeguard the health and the lives of the workmen they employ. To compare the present day installation and methods of operating machinery with that of former years justifies this statement. The people of the district themselves rarely complain of the fumes, because they understand that these establishments furnish them a living. Only those whose faces, hands and clothing are not besmudged—through the chances of fortune or social survey work—with the soot and grime of a hard day's work can see nothing but death in the smoke and odors of the district. Smoke fumes and acids are inevitable accompaniments of these industries. They can, however, be reduced. Means, in fact, are used by employers to carry off these obnoxious elements, as can be learned upon investigation.

Cities all over the country are offering land with other inducements free to those seeking places for the setting up of manufacturing plants.

Boards of Trade are carrying on departments of publicity which set forth the advantages of their respective cities. In these days of competition between trade bodies to gain industries for their cities, it scarcely behooves anyone, especially men who are themselves manufacturers, merchants and bankers and whose names serve as a committee to the work that The Neighborhood House is carrying on, to hammer at the doors of other establishments to apprise them of their derelictions.

Education the Solvent

The saloons as social facilities of the district are given considerable attention. Mr. Price deplores the fact that so many of these institutions are open to the residents of the neighborhood, on

the ground that these places offer them opportunities for dissipation—"for every one door is ready to swing open to an evening of wholesome enjoyment," he says. He then asks the question: "With the odds so tremendously against him, is it a great wonder if he (the new comer) is mentally and morally inferior to his comfortable fellow-citizen up town?"

Every fair minded man will agree with Mr. Price as to the evils of intemperance, but no legal measures can ever be enacted that will force men to drink so much and no more, or not at all. In this regard every man is a law unto himself. The question as to the amount of alcoholic drinks which can be used freely by the average adult without producing bad results is a difficult one, because individuals differ greatly in their susceptibilities to injurious effects from such drinks. Those who are unbiased on the drink question can profit materially on this point at issue by reading the report of "The Committee of Fifty," which was composed of fifty eminent men, scholars, thinkers and writers, all of whom have made names for themselves in their respective walks of life. On the physiological aspects of the liquor problem as issued by that committee, we read: "In looking at the liquor problem from an educational point of view, one is impressed with the fact that many of those who are seeking to reform the drinking habits of the community by educational methods have failed to grasp the true educational nature of the temperance movement, a movement which, to be of permanent value, must be based upon a strengthening and upbuilding of the character of the individual, and not upon the amount and nature of the information imparted with regard to the physiological action of alcohol. With the terrible effects of the abuse of alcoholic drinks constantly before one's eyes, it is of comparatively little importance what one believes about the physiological action of alcohol on digestion or on heat production. On the other hand, the presence in every community of a large number of healthy and vigorous individuals for whom a small amount of alcohol forms a portion of their daily diet makes it impossible to take seriously the statements too frequently made as to the danger of indulging in a single glass of wine or beer."

It should be remembered that The Ironbound District is a neighborhood composed strictly of working people who brought to this country their customs and habits. They are, in most cases, drinkers of beers and light wines. They seldom, if ever, drink whiskey. Even Mr. Price himself admits that the saloons "fill a real and vital social need—the need of fairly agreeable surroundings and congenial companionship. Until other social agencies equip themselves to fill that need as extensively, the popularity of the saloon is secure," he says. In this regard Mr. Price agrees with very many other social workers that the saloon is a source of entertainment to the man who, after a hard day's work, seeks comfort and recreation and his glass of beer and sandwich in company with his fellow workmen, who like him-

self seek freedom from occupational restraint, bad lodgings and poor food. In spite of the vigorous efforts on the part of many organizations opposed to the saloon, this institution still survives, and the liquor problem is at the same time being solved. We know that, in spite of every drastic law, the liquor law which will really seriously check intemperance is still to be found. Education, inspired by hard common sense and devoid of emotionalism it is hoped will solve in time this problem.

The legalized saloon as we have it in this country, may not be what it ought to be, but it cannot be denied that it reflects the attitude of the American public who support it. It is subject everywhere to municipal regulation. Attempted destruction of this popular institution which caters to the demands of millions of decent men would be a serious social catastrophe that would discomfort not only men of comfortable circumstances, many of whom frequent these places, but workingmen in general. The solution of this great problem may be brought about through regulation, not the kind that will suit the wishes of the saloonkeepers, but the vast American public.

The saloon is a legalized institution from which municipalities derive considerable income. The proprietors of these places obey the statutes as the generality of business men do—in a word, saloon men formally observe the state statutes governing their places, which is as much as many statutes receive, and, indeed, is more than is expected and required in large cities controlled largely by the working classes. Where public sentiment is divided on the question of Sunday selling, the majority seemingly being in favor of Sunday selling, officials of these cities therefore have but to do the best they can under the circumstances. To carry on crusades, just to please a combination of chronic cranks and well-meaning but misguided reformers, rushing patrol wagons here and there and forcibly carrying away men to police stations, fining them, and letting them go only to do the same thing over again, is nothing more than farce comedy. These crusades have always been harmful to public manners and morals. Nor have they ever produced any permanent good. Rather have they attracted attention to and exploited evils that have always existed and shall continue to exist. Taking the city of Newark as a whole, with its cosmopolitan population, speaking different tongues, each person having his own ideals and views in a greater or less degree on what is good and what is bad, what is proper and what is improper, the difficulty in administering law to such persons, each having his own conception of the law as it touches upon his employment, environment, recreation and economic condition can easily be comprehended.

The Sunday Question

This subject warrants a discussion pro and con for the very fact that it offers for argument the problem of law enforcement in cities. The legislatures of every state in the Union have passed

statutes to compel people to an observance of the Sabbath. If it were possible to single out one city, in all the many of this union of states, where these statutes are not observed, the blame might be laid upon local officials. It is generally known that these laws are not observed and enforced in any of the large cities for any length of time and when an attempt has been made to enforce them, local officials have not received sympathy and public support. At this juncture we are confronted with a difference of opinion as affecting one, or two or more classes of people. Some say that since the laws are still upon the statute books of the State, they should be observed and obeyed by all; others contend that conditions have so changed as to warrant and demand the abrogation of the statutes from the fact that Sunday is the only day upon which they can recreate and enjoy themselves to their hearts's pleasure. They deem it to be their own business, as to what shall constitute their pleasure. There are many persons who decry the simplest infraction of any law. This class thinks that it alone is competent to judge what is best for all the others. When its opinions are not accepted it seeks to impose them on the people by force, all of which it claims is for the people's good. Like old time autocrats it must substitute its own tendencies for those of human nature. But not for one instant must acts that they themselves wish to commit, whether lawful or unlawful, be prohibited. This class of people maintain as did the Feudal Barons that everything it does is the will of God.

On the statute-books of the several states are a vast number of laws which are never enforced, for the simple reason that the people don't want them enforced. When attempts have been made to enforce these laws, bribery, perjury, subornation of perjury, animosity, useless expenditures and many other public evils have resulted. All these are fruits of the common notion that a legislative enactment is necessarily a law, and will certainly bring about the good intended by it; whereas such an enactment, when never enforced, does not deserve the name of law, and when the attempted enforcement of it is productive of the evils mentioned, it is not so much law as it is tyranny.

The principal danger to society lies in the attempt often made to convert into crimes acts regarded by large numbers, perhaps a majority, as innocent—that is, to practise what is, in fact, tyranny. While all are ready to agree that tyranny is a very mischievous thing, there is not a right understanding equally general of what tyranny is. Some think that tyranny is a fault only of despots, and can not be committed under a republican form of government; they think that the maxim that the majority must govern justifies the majority in governing as it pleases, and requires the minority to acquiesce with cheerfulness in legislation of any character, as if what is called self-government were a scheme by which different parts of the community may alternately enjoy the privilege of tyrannising over each other.

The Craze for Reforms

As there are all kinds of people in the world, there must naturally be innumerable kinds of minds. A certain order of minds, to quote Brand Whitlock, a former mayor of the city of Toledo, Ohio, who has gained for himself an eminent place among writers on social questions, "imagine that every phase of human conduct can be ordered and regulated by the enactment of statutes; that the industries, occupations, clothing, amusements, appetites, passions, prejudices, opinions, ambitions, aspirations and devotions of man can be changed, moulded and regulated by city councils and state legislatures. Every inconvenience, every difficulty, every disagreeable feature of modern life, is to be done away by the passage of a law."

Mayor Whitlock says further: "The mental reactions of a large portion of mankind against the irritations of opposing opinion habitually express themselves in the phrase, 'There should be a law against it'; and if the cats howl on the back-yard fence in the night-time, if a strike interrupts business, if the sheets on the hotel bed are too short, or the hatpin of the woman in the crowded car is too long, if a new trust is formed, or a waiter is impertinent, or the cook leaves, all eyes are lifted up hopefully toward that annual calamity known as the session of the legislature. . . . is it permitted to inquire whether or not we, in our social development, have arrived at the phase of the apotheosis of the policeman, who is to replace nurse and parent and teacher and pastor, and, relieving all these of their responsibilities, undertake to remould man into a being of absolute perfection, in whom character may be dispensed with, since he is to dwell forever under the crystal dome of a moral vacuum from which temptation has been scientifically exhausted? And is the lid to become the fetish of a race, and is each to rush about trying to adjust the lid of his fellow, forgetting that the individual lid is the one efficient lid, and that the world would improve more rapidly if each would only see to it that his own lid is at all times on straight?"

What is Law?

Now, there naturally arises the question: *Quid est lex?* There are many answers and definitions given to this seemingly simple question. The various definitions exhibit the greatest diversity, both in expression and in substance. To find a satisfactory answer which the question evokes, we would have to give consideration to a host of legal minds, few of which agree in defining this question. In a monarchical form of government the law is the will of the King or Emperor who thinks he speaks by divine right. In an aristocracy it is the will of a few who select themselves to rule everybody else. In a democratic form of government the law is the will of the people, administered by those who are elected to represent the people. Sometimes there are attempts to substitute for the will of the people the

will of a few who think themselves wiser and morally better and very often superior to other people. Even in Greece where was tried every form of government known to the mind of man the will of the people, and not the few, was the law of the land. The power of the community must be behind law or it becomes a dead letter. The bayonets of a minority can not long successfully check the persistent disobedience of the majority. The majority must acquiesce or the law must be null. No one will gainsay the fact that there are many statutes upon the books of this state that do not represent all of the people. They were merely put there to please a certain set of men who were more powerful as a minority than the remainder of the people combined as a majority. Therefore, they are not enforceable laws since they do not represent the public will, even though many men contend that they should be respected and obeyed.

There are many instances in our public relationship where men and women who take an active interest in uplift movements break laws that are just as far reaching in effect as the non-observance of the law prohibiting Sunday selling. Reference is made to those—they are legion—who make false returns on their personal property to the assessors. This is a law that is universally and admittedly violated. Point out the man in New Jersey who does not make false returns of his personalty to the assessor at its full value. So common is this practice that very few suffer any qualms of conscience when confronted with the fact that they have also perjured themselves. This class not only make false returns of their personal property, but they take oath that their false statement is true, all of which gives credence to the saying of the Psalmist: "I said in my haste that all men are liars."

The Philosophy of Custom and Habit

Human conduct is largely, if not altogether controlled by customs and habits, say what one will to the contrary. James Coolidge Carter, L. L. D., who is looked upon as one of the greatest lawyers this country ever produced, in a course of lectures delivered at Harvard University Law School, and which have been compiled in book form, said, in treating on rules for the regulation of human conduct that "the thing and the only thing, sought to be affected by law is human conduct. Of course, in connection with human conduct everything which directly bears upon it, including especially the nature and constitution of man, and the environment in which he is placed, becomes part of the field of fact to be studied, for these are causes constantly operating upon conduct and affecting it..... It may possibly be found that human conduct is in a very large degree self-regulating, and that the extent to which it can be affected by the conscious interference of man is much narrower than is commonly supposed."

He says further on: "The conclusion is clear that habit and custom in each of these different conditions furnish the rules which govern conduct," and the principal function of legislation "is to supplement and aid the operation of custom and that it can never supplant it; . . . its own efficiency is dependent upon its conformity to habit and custom. What has governed the conduct from the beginning of time will continue to govern it to the end of time. Human nature is not likely to undergo a radical change, and, therefore, that to which we give the name of law always has been, still is, and will forever continue to be custom. . . . Legal writers have at all times allowed much weight to custom, viewing it as one, but only one of the sources of law, as if there were some governmental power standing above custom, the function of which was to pronounce judgment on the wisdom of custom, and select from it the rules it would enforce and reject the rest. . . . What then is wrapped up and concealed in the word custom which we so often employ? . . . That thing which has held imperious sway over the conduct of men of all races, whether savage or civilized, and in all times, can not be low, trivial, or evil. Where is the secret of its power? The simplest definition of custom is that it is the uniformity of conduct of all persons under like circumstances, but this suggests the question—What is conduct and what is its cause? To answer this without indulging in speculation, but extending our attention to all known truths ascertained by observation, whether of the world of mind or of the external world, we must avail ourselves of the teachings of the science of Psychology.

"Conduct is some physical movement of the body and is invariably preceded by some thought or feeling which is its cause; and this thought or feeling is produced by some operation of surrounding things—the environment—on the nervous constitution. Inasmuch as the constitutions of men in the same society are similar and the environment similar, the thought must be similar and the conduct consequently similar. Hence human conduct necessarily presents itself in the form of similarity—habits and customs."

Mr. Carter reasons clearly when he says: "Law begins as the product of the automatic action of society, and becomes in time the cause of the continued growth and perfection of society. Society cannot exist without it, or exist without producing it, *Ubi societas ibi lex*. Law, therefore, is self-created, and self-existent. It is the form in which human conduct—that is, human life, presents itself under the necessary operation of the causes which govern conduct. . . . Inasmuch as conduct is necessarily controlled by previous thought, and such thought is determined by individual constitution, that is character, and the environment, nothing can directly control conduct, which cannot control both character and environment. It is not therefore, possible to make law by legislative action. Its utmost power is to offer a reward or threaten a punishment as a consequence of particular conduct, and thus furnish an additional motive

to influence conduct. When such power is exerted to reinforce custom and prevent violations of it, it may be effectual, and rules or commands thus enacted are properly called laws; but if aimed against established custom they will be ineffectual. Law not only cannot be directly made by human action, but cannot be abrogated or changed by such action."

Over the Golf Links on Sunday

The horny-handed sons of toil are not the only ones that do not observe the Sabbath. A walk through the country that leads to the golf links of the many country clubs where only those superior socially and financially are permitted to disport themselves, and who select Sunday more than any other day of the week to play golf or a game of whist, which are innocent amusements in se, evidences the incontrovertible fact that the Sunday "Blue Laws" obtain in name only. Probably those who are fortunate enough to be able to enjoy the benefits and advantages of country club life believe with Emerson that "good men must not obey the law too strictly."

Nor do the men and women who indulge in an innocent game of golf on Sunday do so because they disrespect the law prohibiting such pastime on the Sabbath. Rather is it owing to economic causes, aroused by a desire to get away from the "hum-drum" of city life, a respite from the grind of the office and shop. If there were two Sabbath days in the week instead of one, no doubt the extra day would likewise be given over to innocent amusements. Now, the people who indulge in the playing of golf on Sunday are perhaps as high a type of men and women as this country can ever hope to have as citizens—but those who insist upon strict observance of the Puritan "Blue Laws" declare to the contrary. The running of trolley cars, automobiles, boat sailing, fishing, theatrical performances, park amusements, eating sumptuous dinners, were all tabooed in early times. According to Puritan ideals and traditions it was easy to understand why the statutes that prohibited Sabbath day recreation were observed and respected. But "the world do move." The spirits of the Puritan fathers are no longer bothersome, for God did not intend that America should be forever ruled by the Puritans.

The destiny of America was to be different from all this. America was to be free and open. It was for all men who felt themselves oppressed by the yoke of King and Emperor and the feudal laws. So there came here millions of people with distinctively different customs and habits whose ideas, notions and ideals and ways of viewing life were diametrically opposed to Puritan customs and habits and ways of viewing life. Whether this country has outgrown the Puritan idea of law observance is a question open for the widest discussion. Here and everywhere will be found persons who demand at all hazards the carrying out of the so-called "Blue Laws," even

though these laws have been found to be unacceptable to the majority of the people. Thus a tyrannical minority attempts to lord it occasionally over the majority; consequently there arise disputes often serious among citizens as to which party shall obtain the upper hand.

The Commercial Machine

The races coming from Europe see no harm in Sunday drinking and amusements because they, too, demand relaxation in their own way from the nervous strain of the workshop and stores on Sunday, the only day they have in which to relax their exhausted bodies and minds in the struggle for existence. Hence, it will be admitted by every fair minded person that under the economic conditions of today these things become an imperative necessity. Has not the juggernaut car, that terrible commercial machine in whose merciless grip America seems to be, destroyed the very semblance of the Sabbath? Proprietors of department stores, silk and thread mills, varnish manufacturers and many other establishments are blame-worthy for the non-observance of the Sabbath, as are the saloon keepers, proprietors of amusement parks, theatres, etc., who do not originate the desire, but simply endeavor to meet the insistent and steady demand of the vast American public.

These industrial proprietors by demanding rush order of goods and materials with which to operate their stores and plants early Monday morning compel engineers and firemen on freight trains and other railroad employes to work on the Sabbath day. It would be unfair to lay the blame of such conditions upon individuals; they cannot help it. They, too, are in the power of the commercial machine, but they should not attempt to make other men good by force; for men cannot be forced to be good. It is a matter that should be left to the individual conscience. Only the doctrinaire will maintain that men should be made good whether they wish to be or not, no matter what the consequences may be. What man would be bold enough to sue out a writ of injunction prohibiting the running of trolley cars on the Sabbath, or preventing steamboats from carrying passengers to watering places, or prohibiting milkmen to serve their commodities on the Sabbath, printing and delivering newspapers? If such reforms were attempted, although the infractions are clearly against state statutes, the complainant would be adjudged fit for an insane asylum.

Awaiting, The Man

Sunday as observed today is a chaos. There is no denying this. To revive the spirit of the social conditions of ancient Israel, to bring back the Puritan mode of religious practices, and make them conform to the complexities of modern life is a task so arduous, and so thankless as to dismay the soul of him who would undertake it. The

church may be able to do it, but there are many who declare that the church is out of tune with the times, that the people are moving on without heeding or fearing her influence. With so many people believing and just as many disbelieving in the saving grace of the church, with the world hopelessly divided on matters of faith and dogma, to whom shall this perplexing question be submitted for adjustment?

The question of the proper method of observing Sunday has engaged the attention of sages for ages and it is still a favorite magazine topic for moralists and others of our own day. Prophets of discontent are numerous everywhere. This age is waiting and willing to hear from The Man who has the real message on this question and the many other social questions affecting society that will be the Word and the Law of all humanity, and The Man need not necessarily be another Christ-Man. But he must needs be more than a prophet. He must needs be free from the so-called taint of capital, free from partnership with labor, free from religious and anti-religious bigotry, free from intemperance of thought and speech, free from personal aggrandizement, free from the known chicanery of latter day reformers, claiming to have no trust or compact with anyone of the accepted creeds, having no axe to grind upon political grindstones, who shall undertake this task because of his love and belief in humanity—in brief, who can rightly be called The Man.

Forming oftentimes a topic for discussion among the laboring class is the fact that objections are seldom raised against Sabbath recreations of the powerful rich; but against these same laboring classes who seek innocent amusements on the Sabbath that may merely consist of a game of baseball, going to some park where refreshment privileges can be had, is raised continually the hue and cry of the reformer.

Emerson, our own great philosopher, who is better appreciated in Europe than in this country, in his essay on "Politics," says: "Republics abound in young civilians who believe that the laws make the city, that grave modifications of the policy and modes of living and employments of the population, that commerce, education and religion may be voted in or out; and that any measure, though it were absurd, may be imposed on a people if only you can get sufficient voices to make it a law. But the wise know that foolish legislation is a rope of sand which perishes in the twisting; that the State must follow and not lead the character and progress of the citizen; the strongest usurper is quickly got rid of; and they only who build on Ideas, build for eternity; and that form of government which prevails is the expression of what cultivation exists in the population which permits it. The law is only a memorandum. We are superstitious, and esteem the statute somewhat; so much life as it has in the character of living men is its force."

It can safely be said without fear of contradiction, that a statute cannot be enforced in any community where the people are

opposed to it. When local officials attempt to enforce obnoxious statutes and laws, more harm to public morals result than good. Therefore, the defacto law in any municipality of the size of Newark, or for that matter in any community whatsoever, is the will of the great majority of that community whether expressed on the statute books or not, and it is expedient as well as wise for the executive and his subordinates to whom are intrusted the administration of government to be guided by the will of the majority of the people whom they represent, and not by any clique.

College-Bred Social "Uplifters"

Mr. Price has pictured The Ironbound District as a place teeming with positive influence for evil to those who must perforce live there. He regrets the commingling of the sexes in dance halls attached to saloons. That privileges accorded dance halls are very often abused cannot be denied, but public critics should not deem themselves judge and jury on questions affecting public morals without first qualifying as to their competency to give conclusive and honest opinions upon questions relative to the elements upon which morals are based.

It is admitted that the professions of law and of medicine are overcrowded. To the universities and colleges and their employment bureaus are left ways and means to create other fields of endeavor for their numerous students who must work at something. Into the world's industrial arena is thus brought the Social Worker. The social theorist becomes a full fledged municipal Socialist. He has plans to revolutionize everything. Everybody must subscribe to his doctrines of the Newer Moralities lest the world perish. He is usually a college graduate and he knows just what the myriads of people must do to become perfect men and women.

Men and women, fresh from school with the ink upon their diplomas hardly dried should not be forthwith judged fit to undertake investigations of serious import in which the characters and lives of many people figure. They have had little or no experience in the work they essay to take up, and generally no knowledge of human nature and its requirements, but they jealously consider themselves redemptors of humanity and believe that a suffering world has called them to relieve it from a thralldom of woe and despair. A college diploma is a wonderful instrument—of torture. Many have been bought for a price. Very few of all the college graduates turned out yearly, but think themselves capable of turning the world around if they had but a fulcrum to stand upon. Turn one of these graduates loose upon a given investigation, then turn another one of these "uplifters" upon the same investigation that the first one conducted, and the latter will view conditions just opposite to that of the former. They are much like a people of whom Gulliver speaks of in his travels, who only turned one eye upon everything they looked upon, visualizing the object seen entirely out of pro-

portion to what it actually was. Small streams were pictured as being oceans, goats as immense animals, trees so large that their tops reached into the heavens and every person who was not of their belief was in league with the forces of the evil genii.

Even Society Winks at Times

If the privileges afforded the dance halls in the city are abused, there is a remedy. It is consoling to know that some "real nice girls" attend the saloon dance halls in the district. They can't be such bad places after all, for no "real nice girl" could long remain nice were she to attend disreputable places where there are agencies lurking to plot her destruction. As to the informality of introductions between the young men and young women who frequent these places, it can be said that society at large condones many unconventionalities. Even many of the ultra-refined let slip the leash that binds them to the rule of etiquette and deportment when in social gatherings. If a young woman chooses to make the acquaintance of her social inferiors it is more than probably due to the fact that her social superiors do not know that "real nice girls" attend saloon dance halls. It might avail The Neighborhood House to let this all-important fact be known among the "real nice young men" of the district who might be induced to meet the "real nice girls" and keep them away from the rowdies, toughs and cheap "sports", who in many cases do not live in the district, but come into it from places without its confines, as the social workers of The Neighborhood House know from experience when they have arranged dances in their institution.

In the social life it is not good nor expedient to be ever looking at the worst side of things. He who loves truth for truth's sake wants to see things as they are. Some see only the bright side, others the dark side. There is a general tendency to rail and rant at existing customs and institutions. They are declared unqualifiedly bad if they do not meet with our own virtuous approval. It is a habit with reformers, real and otherwise, to picture evils which they condemn, luridly. Their zeal to set things aright outruns their discretion and the more earnest they are, the more likely is this tendency to manifest itself. The well balanced philosopher and social surveyor who will keep his heart in due subjection to his head is a rare exception.

It is also consoling to know that frequenters of these dance halls are free from that most loathsome of all beings—the "cadet," the exploiter of the white slave traffic.

The White Slave Traffic

But this particular matter constitutes a subject for further discussion inasmuch as the saloon dance hall is accredited with being one of the sources and supply of those who traffic in the souls of young girls. On the authority of Mr. Price himself, supported, no

doubt, upon the experience and authority of the social workers of The Neighborhood House there is no commercialized vice in the district. The saloons and the dance halls are not such evil places after all, and the pastors of the churches although outnumbered by the saloons, have not been derelict of duty.

Since there is no commercialized vice in the district and the "cadet" and pander find no subjects to ensnare there appears to be little need for the preaching of the Newer Moralities. A beautiful compliment is this to the young women living in this part of the city! It argues that they are well contented to live in homes even though they are not as comfortable as their more fortunate sisters uptown. It argues further that while they brought with them to this country peculiar characteristics—from the American point of view,—and might not be considered up-to-date in matters of dress, their nobility of soul and purity of heart and mind is so vitally fixed as to make them impregnable to the flattery and enticements of soul baiters. To the power of religion coupled with home teaching, and nothing else, is due the credit. Neighborhood Houses are unknown in places from which came America's new found citizens.

Since Mr. Price has seen fit to touch upon the white slave traffic in his report of the "terrors" afflicting the citizens of the district, it is now opportune to consider some other of the many sources and supply of the white slave traffic.

A certain amount of delicacy, however, is attached to a discussion of this subject, but it is of such far reaching importance to those really concerned in honestly abolishing it, and to those directly and indirectly affecting horror for this awful scourge because of their church affiliation and social standing that it is time to set aside the mask of prudery.

Printed volumes are telling the public of the ways that are dark and the means that are vile that make for the destruction of young girls. Conjuring up no pictures built by the forces of the imagination of this hideous traffic, but taking several of the very many reports now extant there is sufficient argument adduced and proven beyond all dispute that the principal sources and supply of this hydra-headed monster are the department stores and the mills. Miss Jane Addams of Hull House in Chicago, says that the department stores, because of their low wage scale, are directly responsible for the awful toll of life that is yearly paid out in the big cities at the orders of those who are behind the System. Department store girls are generally poorly paid, as everyone knows. The low wages received tends to make of them economic incompetents.

The Girl in the Department Store

The present economic and unsanitary conditions under which girls employed in department stores and mills are forced to live and work is reflected in a report of the Vice Commission of the city of Chicago, part of which is here given. Says the report:

"The girl in the department store is confronted with certain temptations which are ever pressing harder upon her. The first of these is the procuress, the second the "cadet," and the third, the man directly over her, who may even be the manager or the proprietor himself.

"There are many men owning large establishments who pay wages which simply drive women into sin; some of the girls who are most tempted—work—surrounded by luxuries—for a wage of about \$7 a week.—In nearly all the employments open to women the maximum wage is from \$10 to \$15 a week, and the average about \$6. Yet there are probably 9,000,000 women workers!

"Even the hope of advancement will thus be seen to be vain. There is nothing ahead and very little at hand. The low wages necessitate poor living quarters in the neighborhood of vicious districts, and, our Chicago commission assures us, "contrary to the usual opinion, it costs a girl more to live respectably than a man.—It has been established after exhaustive study that it is quite impossible for a working girl in any large city to live on less than \$8 a week."

"The figures are worth repetition:

"(1) There are about 9,000,000 women workers in America.

"(2) Their average wage is \$6 a week.

"(3) It is impossible for a working girl to live in a large city on less than \$8 a week."

Is it surprising that the Chicago investigators found that a majority of the proprietors of immoral flats keep a list of names of young girls who are sent for by telephone to meet "callers"? These girls are employed during the day in department stores and in mills and are ready to visit these flats when called at night. The one important thing that shows itself in this investigation is submitted in the words of United States Senate document No. 196:

"In very many cases the price offered the victims is only that of higher wages and better economic conditions."

This particular Senate document might have been plainer and stipulated as to the exact economic condition contributory to the social evil prevalent among young girls in department stores. It is generally known that love of dress, expensive headwear, the desire to look "real swell" in public are the principal contributory causes that lead young girls down the path of the "Gay White Way."

Among the recreational conditions directly tributary to the increase of the victims of vice are the rest rooms or waiting places in department stores where applicants for work resort. Miss Jane Addams says these places furnish the "cadet" excellent opportunity to ply his trade. Unprotected girls and even married women are not safe in many of these places. Since these places are so dangerous to morals it is even suggested that they be policed.

Miss Maude E. Miner, of the New York Probation Society, who has come in contact with thousands of girls who have been brought to the attention of the society, says in one of her reports:

"A working-girl averages \$6 a week. She pays \$2.50 weekly for room-rent, 10 cents daily for breakfast and goes without it on Sunday to bring the weekly total down to 60 cents. She pays for her week's lunches \$1.05. She pays \$1.40 weekly for dinners, and, saves 40 cents for laundry-work. Adding this, we have \$5.95 and nothing left for car fare, amusements, clothes, medicine. Yet some girls live on \$5 a week, others on three and four, and on seasonal work that throws them out of employment for the summer. If they turn in their ignorance and desperation to the street, it is not because they are naturally vicious. It is because conditions are too strong for them."

The girl who works behind the counter in a department store, the girl who is employed as a waitress in a restaurant, is frequently looked upon as the mere prey of men—the dapper looking youth with nicotine tainted fingers and circus-like clothes, the suave man of the world with his Sybaritic smile, the married man who may be the father of daughters older and even younger than the girls he invites to dine out with him. The latter class, according to those who have come in contact with the phase of the social question related to the department stores and mills, are the worst offenders. Occasionally the records of the police departments in the large cities relate stories of girls who either began a life of shame the moment they entered the department store or the mill, or who thought it more honorable to steal from their employers in order to live rather than submit themselves to the attention of the social leeches that surround and follow them in their vocation. As an instance this story is told of a young woman, twenty-one years old, who went to work last year in a department store in one of the middle western cities. St. Paul tells us that "the wages of sin is death," this young woman found to her sorrow that the wages of sin is hell. Let her tell her own story:

"They say the 'wages of sin is death,' but I found the wages of sin is hell. As a girl I had everything I wanted. I married a young man I met on a train coming from Ottawa for Christmas one year, against the wishes of my parents. Within a short time I was cast adrift and forced to earn my own living. I got work in a department store and discovered that either I had to steal to get presentable clothes, or accept the proffered friendship of men inside and outside the store. The wages I was able to earn amounted to a grim joke. As against the men I chose to become a thief, and while I am 'down and out,' as they say on the street, I prefer jail to some other things. I believe still that I have a chance for better things when prison days are over.

"I have spirit and some honor—the best kind—left, and no prison can take those from me. Of course the criminal life doesn't pay, and I

think I have learned that lesson. With the valuable lessons of life learned in the last two years I am planning to start anew when I have served whatever sentence is imposed on me here."

The unvarnished tale of this young woman, related as it was without any appeal to judicial sympathy and mercy, shows the terrible struggle young women must engage in who have to work for a living. The social System as it exists today, not only in the big cities, but even in rural communities, creates this type of young women, and they will continue to be created until society is reconstructed along the lines that will prevent granting of privileges for the few and proscriptions for the many. Investigations made by many social workers prove that very few girls willingly submit to a life of shame. Behind the downfall of every girl is some man who probably laid a trap for his innocent victim, his bait being promises of marriage or money and fine clothes, for which every girl longs. If in moments of weakness she succumbs to her insidious wooer it is because she realizes that the conditions confronting her in her daily work mean social obscurity, plain clothes, the denial of the many little dress ornaments she sees other girls who are her own equals possessing. When one reflects that the girls in the department store, and the girls in the restaurant, are no different from their more fortunate sisters in liking fine clothes and comfort, it will be admitted that they ought not to be eternally condemned if, in their desire to have these things which they see other women in economic ease enjoying almost to the point of luxury and extravagance, they yield to the temptations surrounding them.

Under the white lights of the big cities girls can be seen flattening their noses daily against the windows of the large department stores wherein are displayed expensive gowns, hats and laces, together with all the other many ideas of style and elegance in clothes; and a study of their faces will clearly show just what is going on in their minds. If a living wage were paid them that would permit them to live honorably, the big army of "cadets" would be annihilated without a struggle. It is society that puts girls in houses of prostitution, and it is society that keeps the street-walkers busy on the thoroughfares of our cities where they display themselves to the passing throng. For society to demand punishment for this class of girls who are thrust into environments which they have no hand in creating, and who are compelled to stay in these environments because society proscribes them, is brutality personified. For society to support the men behind the department store and mill System just because they are proprietors of big stores and immense industrial establishments whose personalty may reach into the millions and whose social standing may be high, while in the employ of these men are some girls scarcely able to live decent lives and keep themselves sweet and pure and undefiled on account of the low wages paid them, is a far greater crime on its part than any these girls may commit. As St. Augustine says: "Build the city in honorable men and

virtuous women, and not in marble palaces." To destroy this diabolical System is a task that awaits some champion of human rights. The Fatherhood of God and the Brotherhood of Man can never come upon earth until this System is crased out, never to fasten itself upon the body politic again.

Many girls who find themselves forced to do "night work on the side" are victims of the commercial machine. The employers of these girls who generally live in luxurious homes surrounded by every comfort, while their profits are piling up to the top of ruin and degradation of those that make their profits so that they may live at ease and comfort, may think they are evading the responsibility in their own opinion, still their chances with an all-just God, who will judge all men according to their work may be very hard. It might be well for some political economist to study to what extent public consideration should be taken as an apology from owners of department stores and mills for a reduction in their rates of wages, and whether such savings are not more than counter-balanced by the amount of taxation which the public is called upon to pay on account of vice and prostitution. The evils resultant from industrial slavery and legal privileges are so firmly rooted in the body politic that it would take more than one Hercules to clean out this modern Augean stable.

Effects of Legal Privileges

That industrial slavery and legal privileges are the causes for the existing evils in society is the opinion of many eminent authorities on conditions that lead men and women to commit acts criminal and immoral. By the process of exploitation and special appropriation certain groups of men can so manipulate the money market, raise the prices on the necessities of life as to make them millionaires, while their acts impoverish millions of others. When those who take part in so-called moral crusades come to understand that Privilege is the root out of which grow all the branches of evil existing over and around society and government, and make for the awakening of the public conscience of the real factors by laying the axe to the root, a great many of our social ills will be cured. Any reform movement that has given permanent good has been of slow growth. Reformers in general, despite past experiences in history, seldom if ever attack the root of our social problems, but rather do they begin their work from the top, which only makes conditions worse than before. Legal privileges are the weapons behind which stand the powerful and unscrupulous rich. Many men who take part in reform movements are exploiters and extortioners, but through acts of charity they save the finger of scorn being pointed at them while in this big unsympathetic world many of those whom they gouged for sweet charity's sake are forced to become, in order to live, criminals and prostitutes.

Often is the public furnished with samples of legal privileges meted out to colossal rogues—men who steal from banks and corporations. This class frequently go unpunished, or are let off with a nominal punishment out of proportion to their crime; but to the low-down criminal who has neither money nor friends justice with a vengeance, as a rule, is his measure of punishment. To secure the conviction of men of wealth, social or political influence is difficult. In society as well as in the tribunals of justice, the big malefactors receive extraordinary consideration. In spite of unquestionable proofs of crime against this class of men, society receives them with open arms. Many who would scorn the petty thief are proud to number among their friends the clever embezzler, the landgrabber or the corporation robber. If it were possible to question all the authorities on criminology as to the direct cause of crime, vice and prostitution prevalent in the world at large their replies could be summed up in the phrase: Legal Privileges.

Virtue Valued Next to Nothing

Again quoting from the report of the Vice Commission of Chicago on the sources and supply for the white slave traffic:

"Under the heading 'Profits from Prostitution in Chicago,' in this Commission's report, attention is called to the earnings of the inmates of houses of prostitution giving as an average \$25.00 per week or \$1,300.00 per annum, which is ultra conservative. This is five per cent. on \$26,000.00. The average wage paid in a department store is \$6.00 per week or \$300.00 per annum. This is five per cent. on \$6,000.00. In other words, a girl represents a capitalized value of \$26,000.00 as a professional prostitute, where brains, virtue and all good things are 'nil,' or more than four times as much as she is worth as a factor in the industrial and social economy where brains, intelligence, virtue and womanly charm should be worth a premium.

"Does it surprise one in the face of these conditions that many weak, tempted, nervously exhausted girls realizing the financial profits from the sale of their virtue enter upon what they believe for the moment to be the 'easiest way,' only to experience finally its sad consequence?"

Very often girls are fined by certain department stores under the guise of "maintaining discipline". For each mistake employees make, for every moment they are late in their places, there is a regulated system of fines. These natural and often unavoidable losses are watched and recorded, and the amounts deducted from the weekly salary.

Shall These Questions Become Dogmas?

In a recent address on "Social Responsibility," delivered before the Presbyterian Ministerial Association of Philadelphia, Professor

Simon N. Patten of the University of Pennsylvania, said that it was the "tendency of modern churches to move out to the suburbs, and by so doing withdrawing themselves from the very conditions which they should try to correct. Low wages and the indifference and unhappiness which present economic conditions brought about were the foundations of many of the social evils which religion did not seem able to stem. As long as men are paid single men's wages you will have depravity among you, and as long as a man has to work for starvation wages, you will have crimes that no philosophy or religion can cure."

The church is not wholly indifferent to the work of social uplift, but it is not to be denied that there is a great deal of inactivity due primarily to the fact that the power of the pew over the pulpit is strong.

Clergymen are afraid to offend the powerful rich by attacking the "System" in their sermons; besides, it is not a pleasing subject for Sunday morning ears. But the question naturally arises: Is the church to abandon the story of the life of Christ, His teachings and sufferings, the most solemn and awful mysteries of the Christian religion for philanthropic activities? Are the questions of wages and tenements, sanitary conditions and social uplift to become dogmas? Are these questions to supplant faith? Is humanitarianism to take the place of creed? Some there are who will answer affirmatively, but they forget that these questions are simply a small part of the Christian religion.

The Thrifty Foreigners

Thrift seems to be one of the watchwords of the foreign elements who compose the district. If there is any one trait that stirs one's sympathy for the foreigner it is his attachment to those whom he has left behind in the old country. If those whom he has left behind are physically unable to follow him here, or are kept out of the country by the immigration laws, he sees that they do not want. He may spend a certain amount of money for drink but in this respect he is not as prodigal as some believe. That he has the quality of saving money is evidenced by several factors. One is the report of the New Jersey Commission of Banking and Insurance for 1911, which shows the financial conditions of the various Building and Loan Associations situate within The Ironbound District which is largely composed of foreigners or those of foreign parentage. The others are statements made by Emil Germanus, a well known Hungarian-American ticket agent with offices at 214 Ferry street, and G. Pignataro, an Italian-American ticket agent with offices at 53 Madison street.

The total number of members of the Building and Loan Associations and their assets are here given:

Name		Members	Assets
Acorn	Bldg & Loan Assn.	99	\$ 10,719.21
Commonwealth	" " " "	403	187,919.27
Concordia	" " " "	232	93,564.20
Crescent	" " " "	114	29,845.62
East End	" " " "	333	159,726.94
Enterprise	" " " "	483	309,131.15
Hamburg	" " " "	249	82,898.17
Ironbound District	" " " "	599	293,271.82
Pacific	" " " "	194	23,526.05
Security	" " " "	1,156	594,798.42
Tenth Ward	" " " "	714	346,583.35
Twelfth Ward	" " " "	341	113,277.13
Union	" " " "	274	253,708.35
Waydell	" " " "	106	17,002.40
Totals....		5,297	\$2,515,972.08

Mr. Germanus says that he sends yearly to Europe for the Hungarians and Poles and other foreigners of the district, the large sum of \$125,000, all of which money is sent to the "old folks at home." The post office statistics covering moneys representing savings sent abroad by the people of the Ironbound District, are, of course, not available, but those best able to judge believe it to be at least \$100,000 annually. Mr. Pignataro says that the Italians of this district alone send yearly to Italy the magnificent sum of \$200,000. Reports like these are decidedly creditable to the people of the Ironbound District. A people who, besides putting more than \$2,500,000 in Building and Loan Associations, send nearly half a million to their old homes surely show some pretty good qualities of citizenship. Despite the "industrial uproar, drifting smoke, heavy atmosphere, dangerous acid fumes, and unforgettable odors," many of which are contributed by factories outside the boundaries selected by Mr. Price, the Ironbound District, according to the reports of the Board of Health is healthier than the Eighth Ward, which is strictly a residential section, free from noise, smoke and odors.

Significant Comparisons

Submitted are figures showing the relative number of deaths for the year 1911 in the Fifth and Eighth Wards:

	Deaths Fifth Ward Pop. 17,970	Deaths Eighth Ward Pop. 20,166
January	11	19
February	19	19
March	11	23
April	12	22
May	6	12

June	3	16
July	12	17
August	4	8
September	13	14
October	14	39
November	9	17
December	11	28
Totals.....	125	234
	Or 7-10 of 1 per cent.	Or 1 2-10 per cent.

Hindering the Church

The greatest power in the world today is the church. Her mission on earth is to make men one in common brotherhood. If the work is slow, the cause is not the fault of the church, but rather those who would substitute lessons of the tenements and other earthly ideals for uplifting mankind in place of spiritual truths. Social workers in many instances, are hindering, instead of helping, the work of the church, which probably accounts for the attitude taken against them and their laborings by church authorities. These letters that follow are from four clergymen—two of them Roman Catholic priests, and two pastors of denominational churches situated within the district. The writers are agreed that the "social survey" of the district is an undeserved attack upon their people, their institutions, the work they are really doing, their ways and means of living, all of which impels these clergymen to defend them. The letters follow:

Four Letters

St. James' Rectory,
250 Lafayette St.,
Newark, N. J.,
August 8, 1912.

TO WHOM IT MAY CONCERN:

The pamphlet, "The Ironbound District," issued for a "frank bid for interest and support," as it declares, is misleading and false in regard to places of social betterment. There is St. James' Hall on Madison and Elm Sts., with accommodations for eight hundred to one thousand, for all social purposes—concerts, operas, plays and dances; St. Aloysius' Hall on Freeman St. for about four hundred or more; St. Benedict's Hall on Komorn and Niagara Sts., for all purposes for five hundred or more; St. George's Hall on New York Ave., for four hundred and St. Casimir's School Hall on New York Ave., and St. Magdalen's on Esther St., not counting those of other denominations, as well as the East Side High School Hall.

The Catholic Churches are spacious. St. James' Church on Lafayette and Jefferson Sts. gives attention to about seven thousand souls, with five masses on Sundays and a seating capacity for twelve hundred or more at each mass and a special mass for sixteen hundred children with a sermon or instruction at each mass. We have a school with a daily attendance of fourteen hundred and a Sunday School also. We have societies of all kinds for young people. There is the Angel's Society of four hundred or more girls; Children of

Mary, a society of young ladies of over three hundred; Sacred Heart Society of five hundred; Boys' Society of St. Aloysius, over three hundred; Young Men's Society of Junior Holy Name and Men's Holy Name over five hundred, all with social facilities of every kind. All the various churches in the district have their ways of social and religious uplift and benefit for the young. St. Benedict's (German) has about nine hundred school children; St. Casimir's (Polish) about four hundred children.

I cannot speak here in too much praise of St. James' Hospital. It is the pride of the city, and it has a name second to none. It does more good for the poor of the district in one week than The Neighborhood House can do in a year. Its staff of physicians and nurses is the best that can be had.

Our part of the city is morally clean and needs no "Settlement" house or help from outside. The foreign element has its own ways and habits of drinking beer, etc. The churches help to make them good citizens by making them attend to their religious duties and follow the directions of the church. In doing so we keep them away from dangerous company such as infidels and others. They are Christians, and places like The Neighborhood House cause them to lose this training and obedience to parents and church and make them feel that the only thing needed for their uplifting is dancing, amusements and free social intercourse. The best of such places is only a delusion and a snare. They are conducted for the benefit of those who get control of them. They ruin the young by turning them away from their God and Judge.

Forty years ago I was placed in charge of all the district from the Pennsylvania Railroad east to Passaic Bridge and the Meadows and south to Chestnut St., except the German Catholics of St. Benedict's Church on Niagara St. I have seen its industries grow and its people prosper and the so-called "Neighborhood House" start up with Melendy and others, with no benefit to anyone—a sham then and a delusion now.

From this part of the city have gone hundreds and hundreds of boys and girls, young men and young women. Many of them have reached high places in the church; many of them are occupying the highest offices in the city and state, and no Neighborhood House put them there.

Briefly, the entire social survey of the district is a libel and slander on the people and place as a whole. It will not serve any good either.

P. CODY,

Rector St. James' Church.

Pastor's Study,
Trinity Reformed Church,
Newark, New Jersey,
August 8, 1912.

TO WHOM IT MAY CONCERN:

As pastor of Trinity Reformed Church, Newark, N. J., I want to testify that my church is doing all it possibly can do at present for the uplift and social betterment of the people of The Ironbound District. If we had larger resources, could increase our facilities and add to our force of workers we would undoubtedly be able to do much more than we are now doing. Moreover, I want to give testimony to the high character of the people of my church and congregation, who comprise a large proportion of the Protestant element within the district. They are a moral people and law abiding citizens, many of them of considerable culture. Their homes also are neat, clean and many of them well furnished, comparing favorably with homes in more aristocratic parts of the city. There are undoubtedly many things in our section of the city that could be bettered, but the evils should not be made to speak for the whole community and the people in it.

CHARLES BEACH CONDIT.

St. Aloysius Rectory,
Newark, New Jersey,
August 8, 1912.

TO WHOM IT MAY CONCERN:

Our attention has been called to a pamphlet, entitled, "A study of the social conditions of The Ironbound District," written by one Willard D. Price, imported from New York City. We presume, if we judge from the garbled collection of inaccuracies, that his price was the goal of his endeavors; for he has badly mixed some truth with much fiction, undoubtedly in order to call the attention of the public to The Neighborhood House as the one bright oasis in a desert of degradation. It looks very much like the old trick of the willing reformer making conditions to suit his purpose. In a portion of this district, under review, (from Filmore St. to Chapel St. and from Passaic Ave. to Ferry St.) over which we have exercised not a little supervision for the past three years, we have found most of the people thrifty, industrious and God-fearing and not "ignorant nor immoral." There is not now, nor has there been one single house of prostitution in this neighborhood, so it is untrue to say such a vice has been lessened where it has not existed. We must certainly infer from Mr. Price's description of things in general—"activity of the churches, vile conditions of the saloons and dance halls" and the absence of any other places of rest and recreation, that we are all a thoroughly abandoned and debauched set, neither fearing nor keeping the law of God or of man.

In common with all Catholic Churches, St. Aloysius' ("the Irish") Church opens its doors at six in the morning and closes them at eight-thirty P. M., every day of the year. Why did not Mr. Price step inside and see for himself as he admits he did into saloons and dance halls? He could if he would, and the fact that he did not leads us to suppose he was either unwilling to take note of anything commendable, or his investigation was not thorough, seeking only the low and ignoble. How is it that this same gentleman missed the Vincentians, that noble band of women, who have given their precious time and hundreds of dollars, paying rent for the poor and feeding the hungry and clothing the naked of the district? "There is none so blind as he who will not see."

Again, the young people of this same church are not "driven to seek their pleasures in dance halls," in lieu of something better; for their parents have provided them with a well-equipped parish building for their amusements, such as dancing, theatricals, bowling, billards, etc., the existence of which has been carefully suppressed in the aforesaid pamphlet. Does Mr. Price know "suppressio veri" is usually equivalent to a falsehood?

It is the duty of the shepherd, not only to feed his flock, but to defend them from prowling and ravenous wolves.

GEORGE L. FITZPATRICK.

German United Evangelical Church,
Newark, New Jersey,
August 8, 1912.

TO WHOM IT MAY CONCERN:

The little book, called "The Ironbound District," has, no doubt, been published with the noble intention of improving the social conditions of that district and still more to open the eyes of those who are interested in this work. It has, of course, been written in the interest of The Neighborhood House.

In my opinion the district has been painted too black and the conditions have been described too sharply, which I regret. One is almost induced to leave the district at once, but where shall we go? Whatever occurs in private families is not apparent to the ordinary observer and the social

conditions otherwise, good or bad, are perhaps the same everywhere. We are dealing with public life, life as it takes place on the street and in public resorts, night and day, and I believe, after a residence of fifteen years that our district is as morally clean as any other part of Newark. The saloonkeepers are desirous of conducting their business properly, so that guests can drink what they choose unmolested. The booklet says that in The Ironbound District there is missing better social opportunities or social facilities. It is acknowledged that the public dance halls, in which young girls congregate without being accompanied by their parents, may be a source of evil, but I should like to ask: Must such places be visited?

We have in The Ironbound District a sufficient number of societies of a social character connected with the churches, which can easily be verified by noticing the buttons worn by the people on the streets. All of these societies have their evening entertainments, which are held in public halls. These are of a private nature, something like a family festival, and of such social evenings there are many. Therefore, the complaint as to the lack of opportunity to visit good society is rather ungrounded. Give the young people in their years of childhood a proper education which is founded on religion, and their subsequent behavior will show its effect.

EDWARD FUHRMAN, *Pastor.*

Poverty and Its Relation to Drink

Self-culture and self-dependence are ideals lacking in many persons, and until men and women have been brought to realize fully that within them, each and all, lies a competent moral power which, rightly used, would make them competent forces in the world, poverty will be more or less common.

The lives of many people are spoiled and misshapened by the application of an exaggerated altruism. Charity workers and social surveyors see surrounding them poverty and starvation and are strongly moved by these two social diseases. Humans, however, are in many respects emotional animals, their feelings being stirred more quickly than their intelligence. Accordingly, with admirable intentions, but with misdirected zeal, these good people seriously and sentimentally begin remedying the evils that confront them. After working earnestly at their task they see that their supposed remedies do not cure the disease; that they simply prolong it.

In the time of the Caesars, a certain school of philosophers advocated public amusements for the poor and needy. They based their principles on a belief that laughter is food, and that when men and women laugh they cannot be unhappy nor hungry. When the poor grumbled and asked for bread they were given tickets to the circus and told to laugh and forget it. But poverty and starvation are still with our Latin brethren; the Circus Maximus is but an episode in history.

History does not record, despite the volumes that have been written upon poverty and its causes, a solution of this question and its consequential miseries; nor can the charity worker or political economist ever hope to solve these world-wide problems of why some are rich, others poor; why some men become great and others die without ever having been known outside their own neighborhood;

why to some are given health and strength and vigor, while to others sickness and suffering are the portion of life; why some men are blessed with the Midas touch that turns all things into gold, while others fail in everything they undertake; why men who are notorious scoundrels live by their wits and prosper, while others never get ahead, although their lives are beyond reproach,—which causes many to ask whether it pays to be good and honest. Long before Tubal Cain hammered at his brasses, long before Job watched Orion from the plains of Shinar, there were poverty and misery on earth, and they will continue so long as there is the inequality of races, of governments and society. Materlinck says: "Evil is the good that we do not understand."

Charity workers and social "uplifters" in trying to solve the problem: how far intemperance is the cause of want, generally overlook its correlative: how far want is the cause of intemperance. To know that the man, the down-and-out, who stands at the almshouse door knocking for admission, has been addicted to drink, is not sufficient; but he who would learn the truth as to what brought the man thither, should know whether it was the drinking habit that undermined his economic efficiency, or whether, prior to becoming an object of public charity, his plight was the effect of some social or industrial condition or whether some mental weakness was the cause. That poverty is not on the whole, the result of drink, but can be traced to general economic conditions, may be instanced by studying the wretched state of the peoples in many parts of Japan, Spain, Italy, India and Turkey whose habits are relatively abstemious.

Intellectual vanity on the part of reformers and "uplifters" is hindering the real progress of the world. Epictetus left as a heritage unto those who are not above advice some excellent teachings on progress and civilization, and incidentally, social evolution, towards which teachings latter day thinkers turn their gaze askance, preferring, in place of this old philosopher, the schemes of emotional men and women who have acquired knowledge without wisdom or understanding, when he said: "What do I know about men and their affairs, when I do not know myself?" Sometimes really honest reformers and "uplifters" pause and reflect long enough to ascertain the real causes of poverty and misery. The vast majority, being without wisdom or understanding, grasp at every principle of every social revolutionist that happens to enunciate a new theory to make the world happier, only to find most of them vagaries. Picking quarrels with human nature constitutes the strange programme of very many settlement workers.

It has long been taught by a certain school that poverty is caused by drunkenness, but recent conclusions, the result of honest investigations, show that drunkenness is more frequently caused by poverty than poverty by drunkenness. Even Miss Frances E. Willard, founder of the Women's Christian Temperance Union, held to this belief. Miss Willard wrote a letter many years ago to Stoughten

Cooley of Chicago, in which she stated an opinion to this effect. Mayor "Tom" L. Johnson, of Cleveland, Ohio, now deceased, never uttered a more truthful statement than when he said: "There are more people who drink because they are miserable than there are people who are miserable because they drink."

The relation of mental deficiency to intemperance has often been over-looked, but two celebrated English authorities, Dr. Branthwaite, Inspector of Inebriates Homes in Great Britain, and Dr. Gill, Medical Director of the Lango Inebriates Reformatory, in England, have agreed after years of study and research, that inebriety is traceable to mental weakness, ill health, accidents, old age and congenital incapacity.

In the city of New York, which probably furnishes, owing to its congested population, more causes of poverty than any other city in the United States, only two families in every hundred of the 1,573 which were in the care of the Association for Improving the Conditions of the Poor, during the year 1911, were brought to poverty through intemperance. The New York World, in treating of the work of the Association editorially, in its issue of September 14th, 1911, said: "The percentage goes against preconceived notions and is indeed surprisingly small." This should disturb that prosperous complacency which sees in poverty only, or mainly, the penalty of wanton misdeed. The association's report for 1909 showed that intemperance, imprisonment, desertion, "shiftlessness and inefficiency," all told, accounted for not 12 per cent. of those brought to want.

"The figures for that year showed that 65 per cent. of the poverty was due to two causes—sickness and unemployment. This summer the two causes account for 68 per cent. of the poverty noted; and 43 per cent. or nearly half, was due to sickness alone. Here are causes of misery which society can abate, or largely remove, and the economic evils of which it can provide against through some form of insurance."

The Rt. Hon. John Burns, President of the Local Government Board of London, in an address on this subject delivered at Wandsworth, England, in November, 1910, said, as reported in "The London Times:" "Of the total pauperism prevalent in London 30 per cent. was due to sickness alone and 45 per cent. to age and infirmity." Evidently therefore Mr. Burns does not agree with the section of teetotalers that attributes the bulk of pauperism and criminality to public houses and drink.

Mr. Ramsey MacDonald, the leader of the Labor Party in the House of Commons, says that "Temperance advocates have ceased to repeat their old mistakes of regarding drunkenness as the chief cause of the poverty of the people."

Another well-known authority, Mr. Charles Booth, states in his "Labour and Life of the People" that after carefully analysing 4,000 cases of the "very poor" he found that the causes of their distress were as follows:

- 4 per cent. loafers.
- 14 per cent. attributable to drink and thriftlessness.
- 27 per cent. due to illness, large families, or other misfortunes.
- 55 per cent. assigned to "questions of employment."

The report of a Royal Commission of London on the Poor Law indicates that there is a conflict of opinion among the members of the Committee on this subject, the majority coming to the conclusion that drink is the most potent and universal factor in bringing about pauperism. The minority report, however, appears to attribute the trouble more to fluctuations in the volume of employment, and they find that the aggregate number of unemployed is in no way the result of drunkenness or misconduct among the workmen. They consider the variations would be no less even if all the men were teetotalers and thrifty.

The German Imperial Statistical Bureau found in 1855 that only 2.1 per cent. of 1,367,347 cases were pauperized by drink. Dr Bohmert, in his study of poor relief in 77 German cities, found only 1.3 per cent. Even smaller percentages resulted from investigations made in the cities of Magdeburg and Stuttgart. Austrian statistics led to similar conclusions, namely, that intemperance is the cause of pauperism in from 1 to 3 per cent.

"Poverty," says Professor Lichtenberger, "is much more extensive than pauperism, since multitudes who hover about the poverty line receive no assistance. Robert Hunter has estimated that the number of people living about the poverty line in the United States in years of normal prosperity aggregate approximately 10,000,000. This social disease that we call poverty presents a problem precisely analogous to that of physical disease. Were it not for the fact that poor relief occupies so large a place in the popular mind as the most conspicuous method of dealing with poverty, we might omit it altogether as having only a casual relation to the subject. It is nothing more than a social anaesthetic for the ease of the pain of poverty, and bears the same relation to the cure of poverty that the anaesthetic does to the cure of disease.

"An awakened and intelligent public conscience must inevitably come to regard relief as an unfortunate necessity, a mere palliation, to be used simply to alleviate distress, while the real cause of the misery is being removed. The causes must be attacked and eliminated. A living wage must be secured; and insurance must be provided against sickness and old age."

Those who are honestly engaged in abolishing poverty, or at least mitigating it, ought to open their eyes to the fact that drinking is but a small part, a mere effect of poverty; that there are other causes more potent that lead men and women to the door of the almshouse.

Building the Superman

Everybody today is talking about Social Progress. Instead, however, of having some concrete base upon which to fix the many theories advanced as to bringing about the social evolution of men and women there is an army of workers, each having his or her own opinion on the many causes creating the social unrest in the ranks of the working classes. Each group of these workers are working at cross purposes, unmindful usually of what other groups are doing. There are the followers of Henry George with the single tax law, the Socialists and the Christian Socialists all of whom think they have the only panacea which would usher in the millennium immediately if adopted; others again would concentrate all their energies on temperance; the apostles of housing and sanitation are sure they have at last found what the alchemists sought for in the weary vigils of the night, but in vain; another group thinks the world would be better, wiser and longer lived if everybody would sleep out of doors, tucked up in sacks; another group would abolish luxuries; others would chloroform all the dogs and cats to prevent the spread of disease by these household pets; others say that we eat and drink too much, that one meal a day is sufficient for anybody; other social progressives aver that we wear too many clothes and sleep too many hours; some would prevent the use of tea, coffee and tobacco; others maintain that the world in general is fast going crazy and that sometime in the future it will be a bedlam; another group suggests that since the men and women of today are not what they ought to be everybody should go in for eugenics and take as their motto: "The fittest must and shall survive," irrespective of the lack of unanimity among the eugenists as to what really constitutes the fittest!

To breed human beings as one does plants and domestic animals threatens to become an national issue if eugenists have their way. To do big things in a little way, or little things in a big way, will sum up most of the creeds of the men and women who are administering to the estates temporal and spiritual of humanity, an undertaking that does credit to their emotions if not to their judgement. Yet it is found when a particular crime is put down in one way, that somehow, like cutting off a monster's head a host of others spring up to take its place.

From a small, but not unimportant, social survey of the situation as seen in social centers the size of Newark, specialism is certainly a necessity, and yet it may become most dangerous, because it narrows the vision of each and every specialist who finds what he is looking for and wants to see, but is often mole-blind to other things just as important.

Nietzsche coined the word superman. George Bernard Shaw defined it, and added that the union of a physically sound Anglo-Saxon and an imaginative Jewess would in all likelihood bring into the world a superchild after Nietzsche's heart. Sociologists, reformers, club

women and church dignitaries are taking an interest in the question of eugenics. They perhaps believe that when the superman and the superwomen with their superchildren shall have come upon earth, in whom there will be no weakened intellects or abnormal passions, they will have little or probably no desire for the things that satisfy the senses, and they will be above all temptation. Many persons with a superficial impression as to just what eugenics will do for the human race believe that should the superman ever be evolved out of our social chaos he will not, above everything else, possess the desire for drink.

These persons forget that God in His infinite goodness and understanding created man as He would have him created, not as they would have him—with the sense of seeing, of hearing, of smell, of touch and of taste. After man's fall owing to the sin of disobedience as related in the Bible he was condemned to work by the sweat of his brow; he was to propagate the earth and till the soil. As to these two commands, man has been prolific as well as obedient. If the superman is to be free from the sense of taste, could he be called a human being? Would he not be rather a monstrosity, fit to dwell only under a glass dome? Eugenists forget that men and women of high birth and lineage have probably oftener brought into the world through marriage imbeciles and human freaks than their less noble brethren. The world seldom hears of these cases because they never become public dependents. The manner of life led by those considered highly-born, together with many of those of the middle class, a part of whose life is spent at some college where attention is given to the body, which shows its results in after life, ought to have a direct result upon their offspring. Strange to say such is not the case, as investigation shows.

It has hitherto been taken for granted by eugenists and others concerned in what is commonly called "temperance reform" that habitual indulgence in alcohol must always have an evil effect upon the second generation; that the children of the heavy drinker are peculiarly subject to mental and bodily infirmities, and that in the race for life they inevitably start out with a heavy handicap.

For the first time a careful and systematic investigation was conducted in 1910 by Miss Ethel M. Elderton, Galton research scholar in the University of London, with the assistance of Professor Karl Pearson, and more than 3,000 children were examined, of whom about one-half were the offspring of drunken parents. The remaining half were the children of those better fixed in the world, who were known to be sober.

The question whether such children are more likely than others to become alcoholics is not touched upon in the report, though it is hinted that there will be a further report on this point, but as far as bodily and mental weaknesses go there is nothing to show that the popular views have any foundation in fact.

In a word, the results of the inquiry indicate that the children of alcoholics show no appreciable inferiority to the children of abstemious parents in physical development, intellectual force or sense perception.

The mean weight and height of the children of alcoholics were found to be somewhat greater than those of sober parents, but it is pointed out that, with due corrections for age, the height and weight of the latter proved to be, in fact, slightly greater. The general health of the alcoholic group seemed to be a little better than that of the non-alcoholics. Tuberculosis and epilepsy were less frequent, and there were fewer delicate children. This is surprising at first glance, and quite contrary to common opinion, but it is explained that the higher death rate of the children of alcoholic parents probably leaves the fitter to survive, the stronger members of the community have probably the greater capacity and taste for alcohol, and that epilepsy and tuberculosis combined with alcoholism may be incompatible with long life and large families. It is, therefore, unsafe to say more than this, at the most, that alcoholism in the parent has no notable effect on the health of the child.

It has been alleged that 40 per cent. of idiots and imbeciles owe their condition to alcoholism in one or both of the parents; yet the investigation of Miss Elderton and Professor Pearson tends rather to show that alcoholism is not a source of mental defect in offspring. If there be any relation between parental alcoholism and filial intelligence it is so slight that no sign of it can be found in the material here classified.

Now no relation between defect of vision and parental alcoholism was established by the investigation, errors of refraction and other visual defects being indeed rather more common among the children of sober parents. As to the diseases of the eye and lids, they were found to be equally frequent in both classes. The report is profuse with charts, all of which have been carefully worked out and which are an invaluable aid to students of socio-economic conditions.

In sum, the investigators failed to establish any relation whatever between the drinking habits of parents and the intelligence, physique and health of the children.

An eminent American thinker and sociologist says: "That which is absolutely pure lacks strength. And that which is strong to resist friction lacks absolute purity. You can't make a hard tooth of pure gold. Examine closely the private life of a Washington or even a Lincoln, you find the alloy. But it is the alloy that enabled them to do hard work in spite of friction and fighting. And meanwhile—have a kindly feeling and a kind word for the man who has failed at your side. Perhaps he has been worn away because his character is truer, purer, than yours."

Those who look upon all progress as being strictly biological and base their arguments exclusively on biological laws, and who are wedded to a one-sided programme of progress might profit in their

efforts to evolve a lopsided man by asking themselves whether the human race is not advanced too far to change its racial heterogeneity; whether it is not better that man should suffer some misery to appreciate happiness, whether the production of human defectives is not a safety check, a concrete example to others to live decent and honorable lives; whether those who drink to excess may not be the necessary agents, the unconscious vehicles of ideas and impressions who convey to those who do not drink at all an objective moral lesson which keeps the latter class in the path of rectitude?

Despite all its baseness, with all its incurable ills, life is still beautiful. A great writer has said: "Beauty is ugliness corrected, virtue is vice purified. By what processes nature alone knows."

In the struggle between mortals here on earth the man who wields a broom on the street for a living is as much an instrument of God as a man who holds the sceptre of power in his hands. The very humblest is as necessary as the very highest. Man should believe more in the promises of the beatitudes. They will be realized eventually. The poor shall possess the kingdom of Heaven; and those that hunger and thirst shall be filled. Carlyle, keenly alive to the value of unconscious example, says: "The Situation that has not its Duty, was never yet occupied by man."

Gambling

If Mr. Price in his peregrinations around the district really discovered gambling "joints," and if he can prove that the Sheriff of Essex County is "a good friend" of the proprietor of one of these "joints" and which gains him protection from law, he has a splendid case for impeachment. If he cannot prove his assertions he offers himself for indictment for criminal libel. To demonstrate his sincerity and to test his loyalty to the cause he represents as a social uplifter, let him present his evidence to the proper authorities for action. It is a very easy matter to make charges on hearsay evidence; it is most difficult to substantiate them with irrefutable proof.

Gambling is not a peculiar vice of the poor. Workingmen are too busily employed and generally too frugal to fritter away their time gambling. They do not have the leisure for this kind of dissipation. Of the luxury and vice that go with it, they know absolutely nothing. Gambling is gambling whether it be carried on in the humblest homes, low dens, or the drawing-room, exclusive club circles or the stock exchange, whether the stakes be large or small—for pennies, for millions. To the idlers, be they rich or poor, and for the exploiting class gambling is a process that has its beginning in special privileges accorded those influential in society and government. These privileges permit the few who imagine that our government and all of our laws are made for them to exploit the labor of the working classes and to take from them the earnings of their toil. There are many species of gambling. The man who speculates in stocks and bonds, in cotton and copper, gambles; he

who bets on races or baseball as well as the man who invites a few friends to his home for a "friendly" game of poker or bridge for money, gambles. Then there are privileges that a few get in the way of street paving franchises, gas companies, electric light companies all of which represent in a minor manner, gambling. It is not difficult to decide as to which of these classes of gamblers is the most dangerous to public morals and welfare—the men who gamble at their own personal expense, or at the expense of municipalities, or the men who secure through political influence the privilege of exploiting the labor of working people.

Hearsay Information

That Mr. Price did not make the careful investigations that he would have his readers believe, but relied for much of his information upon hearsay, gathering it from persons who didn't know themselves is shown by a statement he makes on page 19 of his report when he says:

"Averaging the reports for the churches it appears that they are open five evenings or afternoons during the six week days."

Mr. Price should have been specific in touching upon such a subject, for he grossly misrepresents the observance of a rule of the Roman Catholic Church which commands all the churches of that denomination the world over to be open every day in the week to the faithful from early morning mass until the closing hour in the evening.

It is to be borne in mind that the Catholic Churches of this district have the largest church-going membership, when compared with the denominational churches.

The District Tenements

Touching upon the tenements and their inmates, Mr. Price says that "four or five families and a varied assortment of lodgers are crowded into the space intended for a single family group." He fears that such crowding must spread tuberculosis and immorality. Of course such conditions are to be deplored. Again the question of economics and a better wage scale arises. To attempt to destroy effects without destroying the cause is useless and a waste of time.

While many houses of the district might not be all that a home should be, they are homes nevertheless to those whom they shelter. They are the best they can afford and must remain so until the dawn of a better day when they will be able to live like their American brethren. All people, more or less, reflect the atmosphere in which they must live and labor. This is particularly true of The Ironbound District.

In the eighth annual report of the New Jersey State Board of Tenement House Supervision for 1911, some idea of the difficulty experienced by the officers of the board in carrying out their work may be appreciated. Two pertinent paragraphs bearing upon the trouble experienced are given:

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"The Tenement House Department of New Jersey has taken its place among the foremost departments of its kind. The New Jersey department has been in existence only seven years. Those who complain of conditions in any of the tenement districts should remember the short time it has had to accomplish tasks which seemed well nigh impossible when it set its shoulder to the wheel. The results, year by year, have been more satisfactory because, year by year, the system has been improved and greater experience has brought greater efficiency.

"One of the chief problems which has confronted the department is a proper enforcement of the regulations against dark and unsanitary interiors. In many instances landlords have shifted the responsibility upon tenants and tenants have disclaimed the responsibility or shifted it back upon landlords. Here and there, when windows have been put in, tenants have covered them with boards or blankets, declaring the light was an annoyance. In such cases, landlords say, they can't help it. So with lights in hallways, which tenants are said to turn out for similar reasons. So, also, with the sweeping of hallways and the cleaning out of piles of rubbish in hallways and cellars."

A recently published book: "Misery and its Causes" by Professor Edward T. Devine, of Columbia University, touches significantly upon the question of tenement congestion. What Professor Devine says is quite apropos:—

"Overcrowding in tenements necessarily means overcrowding in halls and stairways, in streets and schools, in trains and in street cars, and in all public places.

"Such congestion of population as we find in tenements of Manhattan Island and the Bronx and as are found also in Queens and Brooklyn, is one of the great social maladjustments, for which the most extreme individualist who knows anything whatever about the conditions in modern cities will scarcely venture to hold the individual who suffers primarily responsible. Tax laws, transportation mismanagement, factory administration, immigration laws, town planlessness, and inadequate building laws, are responsible for this maladjustment between homes and people. If we were discussing the misery of the recently arrived Jews in New York, it might conceivably be suggested that they should remain in Russia and defend themselves against persecution rather than fly from it. If we were discussing misery among the Italians, it might conceivably be maintained that they should remain in Italy, put into operation Malthusian checks upon population, and reorganize their methods of production.

"Misery is not a phenomenon of the big cities alone, and in

villages and towns; it represents social maladjustments, just as it does in urban life. The education of health officers is indeed one of the crying needs of rural America. The removal of this office from politics, dignifying it by providing suitable compensation and definite preparation for its duties, would save life and health, as no other single reform in the field of social welfare, with the possible exception of the further socializing of the schools."

Conclusion

If The Neighborhood House is to live and fill its proper sphere in The Ironbound District it must serve humanity not by arraigining class against class, but by the constructive methods of love and reason. Social problems cannot be dealt with by mere spasmodic appeals to the charity of the benevolent. That is hopelessly inadequate. One might as well try to pay the municipal expenses of Newark by voluntary subscription. Christianity teaches that those who are below cannot be redeemed by those who are above except by great personal sacrifice. In the true sense of the word, it must be a life of service, without hope of remuneration. Christ came upon earth to preach a religion of common brotherhood and He sacrificed His Life. It is no fault of the Christian religion because all men do not affect to regard the teachings of the Master Christian.

There is no disposition to deny that a firmly established programme of social work is necessary in Newark; but the programme must be carried out constructively. That playgrounds and other social uplift agencies, scientifically managed, are fulfilling a noble mission in the municipalities wherein they are situated has already been demonstrated. To educate the foreign element, and even the native American in proper standards of living, hygiene, sanitation, sewing, cooking, and the care of children and cleanliness of home will conduce to better citizenship.

Discretion should, however, be exercised in exploiting these worthy objects, as working people and their families, no matter how humble their circumstances, dislike to be considered as objects of charity.

The safety of any city lies in the intelligence and morality of the people. All sane educational agencies, moral and religious, are true safe-guards for the making of the future Americans. To the standards of social reform should be drawn the captains of industry.

Much of the success already achieved in the playground system is chiefly due to private philanthropy. For some reason or other, probably on the ground that it is all guess work whether money spent for some social reforms is invested wisely, and whether the community is any better off for such expenditures, municipalities have given beggarly sums for the work; consequently financial assistance has been sought for among those financially able to give toward the cause.

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